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And Religious Telegraph.

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EDITORIAL.

ADDRESS FOR THE MONTHLY CONCERT.

To the pious mind, it is peculiarly delightful to mark the signs of the times. In these, the believer in "the sure word of prophecy," can see the dawn of that blessed period, when the "earth shall be full of the knowledge of the Lord, and the waters cover the seas."—Who that compares the present religious aspect of the times, with that which existed only thirty years ago, but must exclaim, "What hath God wrought!" Scarcely any object which the broad hand of Christian benevolence can grasp remains unnoticed; and is not made an object of special attention, and does not draw forth, at least a portion, of Christian exertion. It is not our purpose to notice all these interesting objects, or what has been done and is now doing for their furtherance and success.—Our design is, only to call the attention of the Christian public to a single one; and to ask them to contemplate it. This is no other than our PUBLIC PRISONS.

We know that to some, this may appear a very revolting and forbidding subject—and to many, at first sight, as of comparatively little moment. But we will not be discouraged. We know that there are those, who feel a deep interest in this subject; and that through the goodness of God, it is getting a deeper and deeper hold, every day, on the feelings and hearts of the Christian public.—Till within a short period, very little was known and still less, perhaps, felt, in regard to these institutions.—But a new era has arrived; and we would notice, with the most devout gratitude to God, as one of the delightful and animating signs of the times, the interest which is now felt and the exertions which are called forth in their behalf. Much has already been done, and is still doing, in the proper construction of prisons. And the importance of strict and salutary discipline, a discipline calculated not only to prevent their unhappy inmates from corrupting each other, but to produce a reformation of heart and of life, is more and more deeply felt in the community. In addition to these things, the necessity and importance of furnishing these institutions with the stated means of grace, and the preaching of the Gospel, are not only acknowledged, but most sensibly felt, both by legislators and Christians; and in accordance with this conviction, a number of the most important and interesting of our Penitentiaries, have, within a short period, either by the liberality of private Christians or legislative provision and enactment, been thus furnished. In such institutions, properly constructed and governed—where the means of grace are constantly enjoyed—where a chaplain devotes his whole time to the moral and religious instruction and improvement of the convicts—what can be wanting to ensure the smiles and the blessing of heaven, but the united, fervent, and unceasing prayers of the people of God in their behalf.

We know how liable we are, in our feelings, to abandon that unhappy class of our fellow creatures, who are confined in prisons for their crimes, and to give them up in despair, as hopelessly lost and incorrigible.—But the benevolent, pious Christian, who knows where his help lies, who knows that the promises of God are "yea and amen" to his people, and who by faith can take hold on these promises, will never despair of any class of our fallen race, so long as they are on probationary ground and within the reach of the invitations of mercy.

Will not Christians then, of all denominations be stirred up to pray for the Blessing of God on these institutions—and especially on those which are furnished with the stated means of grace? will they not supplicate the Throne of Grace for the descent of the Holy Spirit in His convicting and converting influences? Will they not remember this object when they go into their closets—when they bow themselves at the family altar—when they go into the House of God on his holy day—and, in an especial manner, on that delightful evening of the monthly concert of prayer, when so many thousands of the people of God assemble to pray that his kingdom may come?

Christian, is this asking too much of you? Is the object for which your prayers are asked, of too little moment to gain a hold on your benevolent regard? Think of the thousands who are immured in our prisons. Look at their character, condition and prospects. Remember that much the greater portion of these are again to be liberated and to mingle with society, and, unless reformed, to become scourges and curses to the community. Remember too, that they are within reach of the means of grace and instruction, and that, with the blessing of God, they may be reformed—and more than this—may become the children of the Most High—the heirs of life and salvation. Remember that through the instrumentality of your prayers, not merely a few, but a multitude of these guilty outcasts may be rescued from the bondage of sin and raised to the high privilege of the sons of God. Who knows but, as the fruit of your prayers—a new tide of joy may roll through all heaven, and new raptures be kindled in the breasts of all the heavenly hosts because many, who are now inmates of prisons, have been brought to repentance.—For ourselves, we do not despair of yet witnessing glorious revivals of religion in our Prisons.—We have already abundant encouragement to pray and not to faint. And we entertain no doubt, that if Christians will remember and pray for this blessing as they may and as they ought, they will not labor and pray in vain. Their hearts will be gladdened in due time.

The ambassadors of Christ, whom He has sta-

tioned in our prisons, have many trials and obstacles to encounter. They find many things to discourage and dishearten them. But how would their hearts be gladdened, & what courage would be infused into them, could they but know that their brethren in the ministry and Christians generally, felt an interest for them—that they and those who are placed under their care, were daily and at stated seasons carried to the throne of grace—and that the influences of the Holy Spirit were supplicated to descend and refresh and water these places of moral desolation and death. Then would these watchmen, who stand, as it were, alone, and who are constrained to weep in view of the desolations with which they are surrounded, look up, "thank God and take courage."—Then with lively hopes would they anticipate the period as not far distant, when "these deserts shall bud and blossom as the rose, and these solitary places become vocal with the high praises of God."

Feeling a deep interest in this subject, we would entreat Christians to ponder it well. The temporal and eternal interests of multitudes of our fellow creatures in prisons, demand it of you—the welfare & happiness of society demand it—the honor & glory of God our Saviour demand it—and will you not pray for prisoners?

TRACTS.

Extracts from the fourteenth Annual Report of Am. Tract Society, Boston, read May 29, 1828.

BLESSING OF GOD ON TRACTS.

We are not confined to the wants of our fellow men, the dangers to which they are exposed, and the fitness of the system to benefit them, for motives to exertion in this cause. We may appeal to facts. God in his wisdom and goodness has been pleased to crown the labors of this Society with his blessing. As its publications have gone forth to the east and the west, the north and the south, the Holy Spirit has accompanied them.—As evidence of this, we have the following facts, which have been communicated directly to this Society, or have come to it through its Auxiliaries in the past year.

A respectable clergyman, in whose parish a Tract Society was formed about one year ago, writes, "no doubt can be entertained, but Tracts have contributed much to the moral and religious state of my people; undoubtedly they were instrumental, among other means of grace, in promoting the truly pleasing and powerful revival of religion which we have witnessed the year past. A number, not less than four or five, who were subjects of that work of divine grace, in telling what the Lord had done for their souls, made mention of the reading of Tracts as first arresting their attention. Among which were the 'Dairyman's Daughter,' and 'The Way to be Saved.' A physician who is a man of some degree of eminence in his profession and who is at the time exerting a most salutary religious influence in the place, was brought to serious consideration by reading a single sentence in a Tract."

"A man eighty five years old, with but little education, but eminent for his piety, who had never until lately perused a Tract, said they seemed to be new food for his last days. Perhaps no Tract has been read with more comfort to Christians among us, than 'Poor Sarah, or the Indian Woman.'"

Another clergyman writes, that the Tracts distributed among the members of his church have been found to be of great spiritual advantage.

The Secretary of an Auxiliary writes,—"Miss S., a thoughtless, giddy, girl, but, like many others, fond of reading, though not very choice as to what it was, had one day put into her hands the 'Dairyman's Daughter.' It excited her attention. She was led to inquire what she should do to obtain that on which rested the hope of that interesting saint. She was enabled to put her trust in Christ, and is now a member of the church."

A young woman, who had made a profession of religion three years previous, one year took in her hand the Tract entitled 'Self-Examination.' The pungent nature of those questions reached father than her previous knowledge; she found she was still "in the gall of bitterness and in the bond of iniquity." Her grief was excessive, being augmented by the consideration of her having made a profession of what she never experienced.

The Tract of Rev. Andrew Fuller, 'On Universalism,' was handed by a lady to a young man in Massachusetts, who had warmly embraced that dangerous error, and was bitterly opposed to Evangelical truth. At first he treated it with contempt; but, at length, was induced to read it, and was brought under strong convictions of sin, which were succeeded by a hope in the covenant of mercy. He now appears to be walking in newness of life.

The Tract entitled 'Eliza Cunningham,' says a missionary in the State of Maine, was blessed to the awakening and hopeful conversion of a little girl, to whom it was given by her instructors.

An agent, who had the privilege of presenting the object of your Society before several congregations in New-Hampshire, was told by a worthy young minister, that the accounts he gave of the usefulness of Tracts reminded him of his own religious experience, for said he "when I was a thoughtless sinner I read the Tract entitled 'Dinah Douglass,' and was so deeply affected by the perusal, that I found no rest till I found hope in the Saviour."

A little boy carried a Tract to a man, in New-Hampshire, who had become almost blind by old age, and read it to him. He became much affected, and retained the Tract, that he might read it again. The change in him has become great; and he now regularly calls his family together around the family altar, & leads, himself, in prayer; a duty which he had never performed before.

In another town in New-Hampshire, says the report of the Concord Auxiliary, a Tract Society was formed in June last, and Tracts were immediately procured. Within a few weeks after what they must do to be saved. The Tracts entitled 'Common Errors,' and 'The Way to be Saved,' and several others who had been doubting or cherishing a feeble faltering hope became decided, and professed their attachment to Christ.

In a town in the interior of Massachusetts, says a valued correspondent, a young man was a few days since under deep solitude for the sal-

vation of his soul, whose attention was arrested by reading the Tract entitled 'The Warning Voice.'

In another town in the same State, a man was awakened and convinced of the importance of religion by reading the 'Death Bed of a Free Thinker,' and contrasting it with another Tract which shows that the righteous has hope in his death.

A lady called at a Tract depository to purchase some Tracts, and fixing her eyes upon the 'Dairyman's Daughter,' she observed, while the tears were flowing from her eyes, "I owe all my hopes of heaven to the reading of that Tract."

A clergyman in the State of New-York writes that as he was a few years since, riding on the shore of Cayuga Lake, he met a man on foot, who showed by his reeling and falling that he was intoxicated. "Believing," says the writer, that I should not meet him again till the last great day, I felt that, if practicable, to give him a word of admonition. Finding him too insensible to profit by any remarks I might make, I asked whether, if I should give him some Tracts, he would read them when sober; he said he could not read, but, his wife could, and he would carry them to her and hear them read. I resolved to hazard the Tracts, and gave him about half a dozen. About two years afterward, I spent a night at Dea. McKim's in the same neighborhood. While there, I inquired for the intoxicated man and the Tracts, and was informed that the Tracts were blessed to the spiritual benefit of the man's wife, she read them over and over, became convinced of her sin, found peace in Christ, and some time after died in the triumphs of faith.

An Auxiliary in Boston reports that one of their distributing committee met a youth of his acquaintance in the street, and after a little conversation, observed that he used profane language; at parting he put into his hand the 'Sinner's Prayer,' entreating him to read it and meditate over it. The Tract was received, though reluctantly. A few days after, the person who received the Tract called upon the other and thanked him for it, and said that he was determined in the strength of the Lord to live a new life, and now hopes that he has passed from death unto life, and ascribes the change entirely to the instrumentality of the Tract.

A young lady, now a member of an Evangelical Church in Boston, was induced to search for the way of salvation by reading the Tract entitled 'Work of the Holy Spirit,' put into her hand while on a visit in the country, by a pious mother.

A clergyman, twenty-five miles from Boston, writes in a letter dated April 10, 1828, "I now take the opportunity to state, that last May I obtained a parcel of Tracts from Boston, at the proposal made before the Society at its anniversary, which I circulated among my people by loaning them to those who came to the inquiring meeting, and I have reason to believe that they were eminently blessed in promoting the revival in my parish. Two instances in particular. The Tract 'Quench not the Spirit,' was made instrumental of deepening the impressions, and increasing the anxiety of a gentleman and lady, as they stood at the examination for admission into the Church, of which they are now members. Another lady, who is now a professor of religion, says, that one of the Tracts which I gave her has so greatly benefited her, that if it were the only one of the kind, she would not part with it on any consideration."

THE SABBATH.

For the Boston Recorder.
MESSRS. EDITORS,—I have attended with a considerable degree of interest to the late movements respecting the Sabbath, and had them as tokens of good to the church. So much stress is laid in Scripture on the duty of hallowing the Sabbath, that no Christian nation can expect to prosper while its rulers or people are disposed to look with indifference on this important subject.

More particularly does it behoove the professing people of God to look well to their own practice, and to be careful that nothing in their example shall in any way give countenance to those who are disposed to profane this holy day. Let them deny themselves even of lawful privileges, if in the use of them an influence will be exerted unfavorable to the cause of religion. For there may be circumstances in which the practice of conscientious Christians, by a misconception of their motives, or the want of proper discrimination may become a snare to others around them—and when this is discovered to be the case, the servant of God will be ready to say with Paul, "If meat make my brother to offend, I will eat no meat while the world standeth."

These remarks will apply especially to the ministers of Christ who are "examples to the flock." And I wish to allude particularly to their practice of travelling on the holy Sabbath for the purpose of making exchanges.—A practice in which I fear a large proportion of that respectable class of men are at issue with their fellow Christians. I make the remark with a degree of confidence that this is the case, and I should be sorry indeed to find myself mistaken as to the fact, which I assume that the great body of exemplary private Christians are opposed to this practice.

I rejoice to perceive that some of your correspondents are awake to this subject, and sincerely hope that the discussion will have a beneficial effect.

In the Recorder of April 10, and May 29, 1824, the writer of this communication was permitted to express his views at some length on the subject, and it is a gratification to him that other & abler pens are enlisted in it.—The present is a suitable time to press the subject upon the attention of our beloved Pastors. I had thought of making a summary statement of the views I have heretofore expressed, with some additional arguments; but as those who have preserved files of the Recorder will easily recur to the pieces referred to, and as better writers are now engaged, I may modestly desist for the present.

There is one remark, however, which I wish to make before I close. I perceive that your correspondents Z. C. and N. T. are (as was the writer in 1824) beset with a variety of questions, as to the utmost distance which ministers may ride on the Sabbath.—the propriety of preaching old sermons, &c. Now it is easy to ask questions and raise quibbles on any subject. A little child can perplex even a minister in this way. But if there is no evil in the practice alluded to,—if there is Scripture and reason allied to it,—if respected friends come out boldly and defend it, I do not, why will they not sacrifice their convenience to the common cause. A LAYMAN.

HOME MISSIONS.

For the Boston Recorder.

TOKENS FOR GOOD.

[From an Agent of the Mass. Miss. Soc.]

The little church in H. which was organized a year ago, though still destitute of the ordinances of the gospel, has received some tokens of good. Several cases of hopeful conversion have occurred. Four have been received to the communion of the church, and two now stand pronounced. One of them is a member of the Sabbath school—a girl, twelve or thirteen years of age, who under the instructions of a pious and faithful teacher, was brought to see herself a lost and perishing sinner, and to lay hold on the hope set before her in the Gospel.

From another Missionary.

"Previous to the commencement of last summer, the spiritual prospects of this people were quite unpromising; an unhappy lethargy possessed the church, and sinners manifested no concern for their souls."

At this juncture, a pious female engaged herself as a teacher in one of our school districts, who had recently begun to feel the power of religion on her heart, during a revival in a neighboring town. She immediately exerted herself for the establishment of a female meeting of prayer, for the outpouring of the Holy Spirit on the place. Notwithstanding some discouragements she at length succeeded; and the spirit by which she was influenced met a kindred spirit in many breasts. The females led the way, and male professors followed in stated and united exercises of importunate supplication to God, to revive his work. One or two instances of hopeful conversion to God, and of recovery from backsliding, soon occurred as fruits of these labors, and as presages of further blessings. It was not however till winter that any thing like a general religious excitement appeared. A most interesting movement then took place, and many were led anxiously to inquire, "what must we do?" During the month of March, scarcely a day occurred in which our ears were not saluted with the joyful tidings of burdened souls finding the Saviour. Since then, some new instances of conversion as we hope, have occurred, and other instances of anxiety are numerous. Prayer meetings are still maintained, and a good degree of engagedness is manifested by many of the people of God, & there is abundant encouragement to hope still further spiritual mercies are in store for us."

A SUBSTANTIAL EXPRESSION OF GRATITUDE FROM A FEEBLE PARISH.

Formation of an Auxiliary Home Miss. Society.—The parish of Feeding Hills, West Springfield, was first assisted by the Mass. Miss. Soc. in 1819. It had been destitute of the ministry twenty years or more, and the church was almost extinct. But by the blessing of God, the exertions then and since made, have resulted in the enlargement of the church, the establishment of a faithful ministry, and the growing prosperity of the parish. A Society has been formed in this parish, auxiliary to the Massachusetts Missionary Society, and a copy of the Constitution forwarded to the Secretary. Fifty-four names are appended to this instrument—and the spirit that has led to the adoption of such a measure for aiding other feeble churches, will be learned from the Preamble of the Constitution.

The undersigned, having witnessed the beneficial effects resulting from the operations of the Mass. Domestic Miss. Society, feeling desirous to express our gratitude to Almighty God, for the blessing of a preached gospel, and to the Society aforesaid, which has been so eminently instrumental in causing that gospel to be sent to the inhabitants of this place; and believing it to be our duty to do all in our power to advance the interests of said Society, and that we shall be able to render more efficient aid, to the same by forming a Society auxiliary thereto; we do therefore adopt the following form of Constitution.

The officers of the Society are a President, Vice President, Secretary, Treasurer and Auditor, with six male and six female Collectors. The annual meeting is to be held on the first Monday in June—and the annual payments to be made to the Collectors, two months previously. The friends of the Mass. Miss. Society will rejoice in such an evidence that they have not labored in vain. The organization, not of any particular class of society, but of the mass of the population of the parish, male and female, young and old, into an auxiliary Domestic Missionary Society, is a new thing among our feeble parishes—but we hail it as an omen of far greater things—and discover in it fresh encouragement to the confidence we have ever expressed, that in due time our feeble churches and waste places will return all which they may have received, and even more, into our Treasury, for future distribution among the more destitute of our American Zion.

South-Carolina Domestic Missionary Society.—This Society held its 4th Anniversary on Tuesday evening, in the Circular Church Lecture Room. Thos. Legare, Esq. President, in the chair. The meeting was opened with prayer by the Rev. Dr. Palmer. The Report was read by the Rev. Dr. McDowell, Corresponding Secretary, and addresses were made by Wm. S. Smith, Esq. Rev. Z. Rogers, B. Gildersleeve and Dr. Leland.—The success which has accompanied the exertions of the Society the last year, is in many respects animating. Revivals of religion have followed the labours of some of its Missionaries, and an increasing seriousness and attention to divine things are gratefully acknowledged in the reports of all the others. More than fifty Sabbath School Teachers and Scholars in the field where one of its Missionaries has been employed, have given evidence of a change of heart, and an equal number are still under serious impressions. The meeting was closed with prayer by the Rev. Dr. Leland. A more interesting anniversary we have seldom witnessed—though it was painful to reflect how little has been done when compared with the wants of the State. The means of the Society have only enabled them to aid seven Missionaries.

Ignorance among Africans.—It has been ascertained, by actual examination, made by a highly respectable individual, appointed to visit all the families of African descent in the city, that there are not less than 2,560 children, of whom not more than 4 or 500 are educated at schools.

N. Y. Dist. Ado. Religions.—In Upper Canada there are said to be, beside the great number of Episcopalians, Catholics 40,000, Methodists 40,000, Presbyterians 25,000, Baptists a considerable number, besides Dunkards and Monists.

PRISON DISCIPLINE.

Receipts of the Prison Discipline Society for the month of June, 1828.

Boston.—Hon. Samuel Hubbard,	\$40 00
Hon. T. L. Windrop, \$10.—Hon. F. C. Gray, \$20, 30 00	
Dr. J. P. Chapin, \$10.—Mrs. Ann McLean, \$30, 40 00	
Mr. John Tappan, \$20.—Mr. Geo. I. Homer, \$20, 40 00	
Mr. Eda. Munroe, \$20.—Dea. Daniel Safford, \$40, 60 00	
Dea. J. D. Proctor, \$10.—Mr. Henry Homes, \$10, 20 00	
Dea. Piny Cutler, \$10.—Mr. Amos Lawrence, \$10, 20 00	
Mr. T. K. Marvin, \$20.—Mr. James Howe, \$10, 40 00	
Mr. Ch. Stoddard, \$10.—Mr. Henry Edwards, \$10, 20 00	
Dr. Abner Phelps, \$10.—Mr. J. F. Bumstead, \$15, 25 00	
Dea. J. Bumstead, \$10.—Mr. G. V. H. Forbes, \$21 00	
Mr. Sam'l Train, \$20.—Mr. Mark Ware, \$5, 10 00	
Dea. Henry Hill, \$5.—Dea. Jeremiah Kravis, \$5, 10 00	
Dea. Nathaniel Willis, \$40.—Rev. Asa Rand, \$35, 75 00	
Dr. Edward Reynolds, \$3.—Dr. John Jeffries, \$3, 6 00	
Mr. Charles Tappan, \$10.—Dea. Daniel Noyes, \$5, 15 00	
Rev. Edw. Beecher, \$5.—Rev. T. H. Skinner, \$10, 15 00	
Mr. George Denny, \$10.—Mr. Wm. Pierce, \$5, 15 00	
Contributions at Hanover Church, 23 00	
Kozbury—A Friend, 30 00	
Andover—Rev. Leonard Woods, 20 00	
Newburyport—Rev. L. F. Dimmick, 2 00	
New-York city—Mr. J. Brown, \$10.—and Mr. R. Lockwood, \$2, 12 00	
Albany, N. Y.—Harmannus Bleeker, Esq. \$4.—and Mr. Erasmus Corning, \$20, 24 00	
Wethersfield, Ct.—Hon. Martin Wells, 10 00	
Legislative of New-Jersey, for Reports, 20 00	
Cash for Reports, \$5.—for do. from Mr. C. \$1, 50 6 50	
CHARLES CLEVELAND, Treasurer, No. 48, Market Street, Boston, \$686 59	

N. B.—Two Dollars annually constitutes a member of the Society; \$30 at one time a member for life; \$100 annually constitutes a Director, and \$100 at one time, a Director for life.

From the Boston Daily Advertiser.

IMPROVED DISCIPLINE FOR BOYS.

The writer of this having visited by invitation of the Directors, the Institution for the Reformation of Juvenile Offenders, at South Boston, was so struck with the admirable management and the practical results of the system, that he cannot resist a desire to bring it to the notice of the public, in the hope that it will be countenanced and cherished as one of the most important and useful establishments of our land.

Without seeing its operation, the very nature and objects of the system will convince any one that if its practical execution should equal its theoretical merits, it must have a most favourable effect on the morals and character of the community. The youth of populous cities are peculiarly exposed to crime, many of them are almost driven to it by necessity. A portion of them are without parents or natural friends; others are in a still worse condition, having parents who by precept and example encourage them in vicious courses; and some, perhaps not a few, are the instruments of more guilty fathers and mothers, who profit of the depredation committed by their children.

These unhappy little victims of neglect, or shameful abuse of authority, are hardly proper subjects of punishment—their offences are not their own—they have never been taught the laws of God or man, or if they have it has been only that they may despise them.

If any punishment should be inflicted, the rod of the master would be more suitable than the prison where their bodies and minds will be equally cramped, and become incapable of any change but that of distortion and disease. What more terrible than to immure in the physically and morally foul apartments of a jail, a child of eight or ten years of age, without means of instruction or information, and then to turn him into the world with an atmosphere about him which will repel every thing fitted to purify his body or his soul? Is it not certain that such an outcast will return to his wallowing, and accumulate filth and crime, till he has become fit for the state prison or the gallows?

How deeply does it concern the community to take these little creatures by the hand, when they shall have committed the first offence, withdraw them from contamination and guilt—provide the means of industry and education—soften their minds to the reception of moral and religious truth—and gradually, by gentle treatment and wholesome discipline, lure them into habits of order, truth and honesty. Is there any greater duty in a Christian country than this? Is it not plucking brands from the burning, and saving souls from death? Is it not the cheapest and the best way of preserving the peace and tranquillity of the community, and guarding the fruits of industry?

If of an hundred vagrant boys and girls, thrown into the streets of a city to beg and steal one half the number shall be taught to abhor the ways of sin, and become honest, industrious, useful citizens, is not more good done than if, after a long course of profligacy and crime, they should all come to the gallows? Surely the public must be alive to this subject—and it is matter of astonishment that until within a year or two, no measures have been taken to look into the great affliction, and adopt some plan which shall lessen if not cure the enormous evil of juvenile punishment without reformation.

But, thanks to the wise and vigilant administration of our City Government, a system is now established, sanctioned by the Legislature, which promises a certain and radical cure.

I wish every officer of our Government, every member of our Legislature, and every intelligent citizen of Boston, could have been present at the scene which I lately witnessed at South Boston.

We first saw the boys, in the whole about 80, distributed in groups in different apartments, all diligently employed in some useful handicraft—cheerful & busy, in their working clothes, and under the superintendence of one of their number who acted as monitor. The girls, about 15, were at work by themselves, under a woman teaching them to sew. After a walk about the grounds, we returned to the house, and found all the boys with their frugal dress suits on, ready for examination by the superintendent—they marched into the school-room in military order, like young recruits—perfectly clean, and in a plain uniform, made at the house, consisting of a jockey, blue jacket and white trousers, the cost of a suit being but one dollar.

In this examination I could see nothing different from what takes place at our common schools. In geography, grammar, minor arithmetic, they seemed to me to answer as well—in the elements of religion and morals they appeared to have been instructed. They followed the master in one or two simple hymns, in a low voice, literally making a concord of sweet sounds. And at a signal they fell upon their knees in the most perfect order, and made regular responses to a part of the church service performed by the Rev. Mr. Wells, of the Episcopal clergy, who is instruct-

* Its issues the last year